# the Alliance Weekly

APRIL 24, 1957

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MONKMEYER

SCHOOLGIRLS AT BUDDHA STATUE, KAMAKURA, JAPAN

*In this issue*

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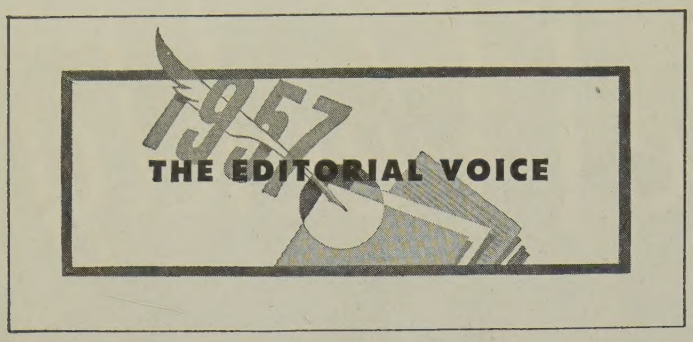


## Guest Editorial

### THE HOLY SPIRIT AND HUMAN BEHAVIOR

By Rev. Paul A. Kenyon, *pastor, Akron, Ohio*

Of the three Persons composing the Holy Trinity, the Holy Spirit without doubt is the least known, and we add that some who think they know Him well know less of Him than they suppose. God we know in part as the great Creator and as our Heavenly Father. Jesus we know, at least historically from the Gospel accounts, as the Saviour of our souls. But unfortunately most of the knowledge that Christians have of the Holy Spirit is based on human experiences, tradition and even rumor.

Now let it be understood that the children of God do experience the Spirit's evidence and manifestations in their lives. Yet no individual's experience is the final measure or pattern of the Holy Spirit's true workings. Most of us have heard testimonies from those who claim to have been "filled with the Spirit." In these testimonies all manner of experiences have been voiced. Positive testimonies to the Spirit's fullness should be given, and they are heard all too infrequently these days. But the danger of those who hear is that they may think that to experience the Spirit of God in His fullness they must have an identical or similar experience.

Again, others have heard of the activities of those associated with the extreme elements in the well-known Pentecostal groups. Prejudices are produced in the heart against the Spirit Himself, and well-meaning individuals assume that to receive the baptism of the Spirit is to make oneself outlandish in action and in word. Yet if all we see and hear is checked carefully by the Word of God, that which purports to be real will often be found to be spurious. The devil himself can do the church of Jesus Christ no greater damage than to discredit the movings of the Comforter in the lives of God's people, and this he has done too successfully in these dead days in which we live.

It appears to me that in his effort to prevent the church from being Spirit-filled the supreme strategy of the Wicked One is to operate among well-meaning people in such a way that a fear of fanaticism supercedes any holy desire for a true manifestation of the power of God. The devil would substitute the radical for the real. If we make human experience the standard by which we evaluate the Spirit's workings, whose experience shall we take as the norm? Whose is genuine?

If we do judge by testimony or experience are we to take the word of the best Christians we know as final? Or shall we abandon experience and testimony altogether and be guided solely by the Word of God? An easily recognized hazard is to follow fixed-type experiences and then try to make everyone conform to the same mold. These fixed types grow out of the pious acts of dominant personalities, the local die of churches and religious schools, and even national and racial idiosyncrasies. Granted that the fullness of the Spirit was genuine in each one, we would hardly expect an ignorant mountaineer to act like a Princeton Ph.D., or a nervous, high-strung woman to conduct herself like a 250-pound man who is by nature nerveless, quiet and stoical.

The fact is that human experiences are little enough proof of the genuine working of the Holy Spirit of God. At best they are interpretations of how an individual feels when the windows of high heaven are opened on his soul and he knows with full assurance that "the Comforter has come."

God's Word commands: "Be filled with the Spirit." The conclusion to the whole matter is most simple. Meet the conditions for a Spirit-filled life. By faith invite the Dove of Peace to fill your entire being and possess you completely, then begin to act in conformity with your faith. The Lord will not disappoint you.

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### DR. TURNER ARRIVES FROM DEPUTATION

Dr. H. L. Turner, accompanied by Mrs. Turner, arrived in New York on April 10, returning from a deputation to our three fields in Africa and a brief visit with the Alliance fellowship in Holland. Dr. Turner also had opportunity to minister to the members of the U. S. Air Force stationed at the Hahn Air Base, Germany. Dr. and Mrs. Turner made extensive visits to the Congo, Gabon and French West Africa.

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### THE GENERAL COUNCIL

Delegates to the General Council of The Christian and Missionary Alliance should send requests for accommodations to Rev. H. P. Williams, P. O. Box 261, Charlotte, North Carolina. The opening service on May 15 convenes at 7:30 P. M. (EST) in the First Baptist Church.

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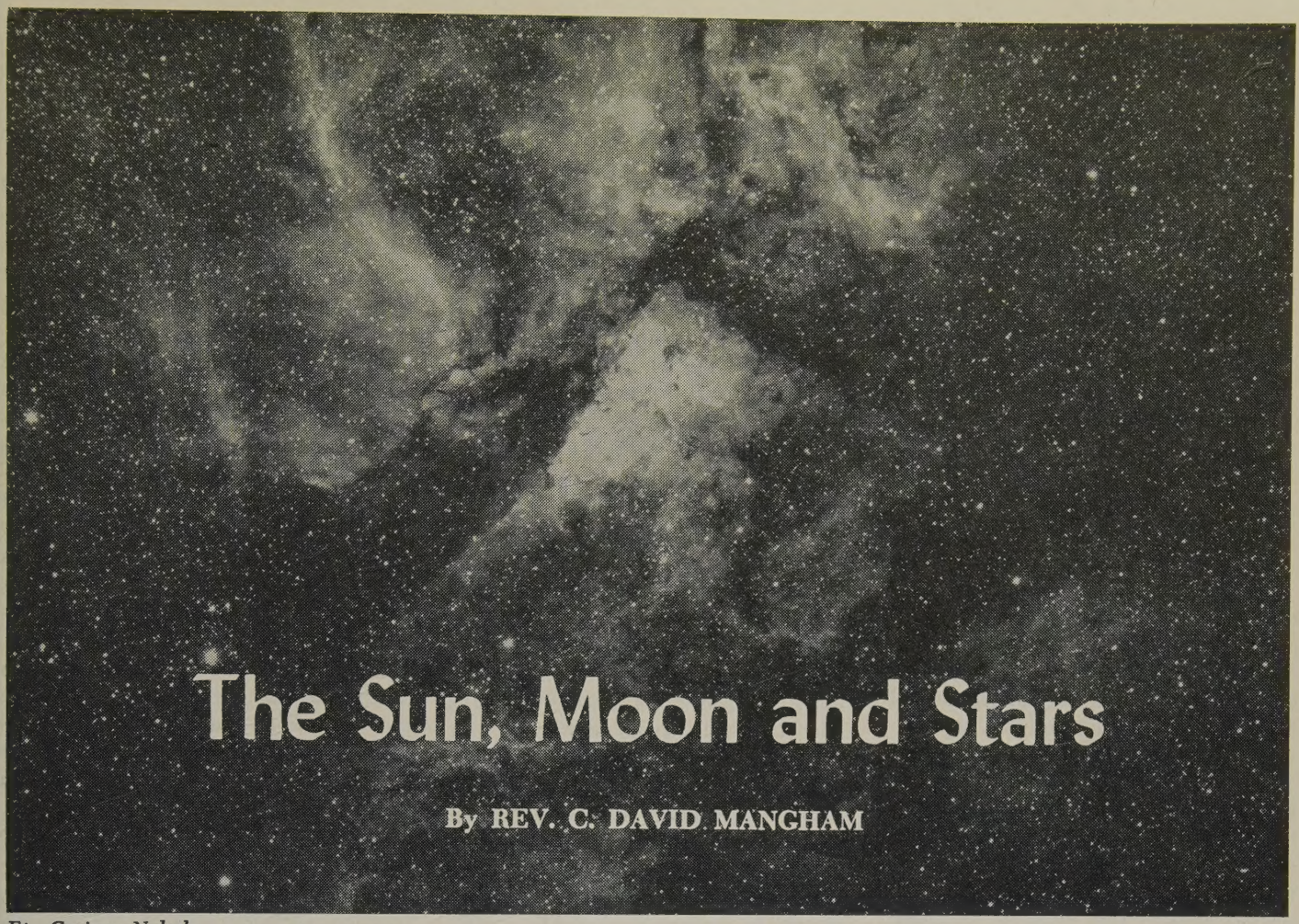
### MEETING OF THE GENERAL SOCIETY

A meeting of the members of the General Society is hereby called to take place on Friday, May 17, 1957, at 1:30 P. M., in the First Baptist Church in Charlotte, North Carolina, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. T. Smalley
*Secretary.*



# The Sun, Moon and Stars

By REV. C. DAVID MANGHAM

*Eta Carinae Nebula*— HARVARD OBSERVATORY

WHEN our Lord was on earth He often used the simple things of life to illustrate His messages. Sparrows and sheep, clouds and trees, vines and fruit and many other things commonly associated with pastoral life were used in His parables to teach spiritual truth. Paul also employed this practice in writing and preaching. Consider his sermon on Mars' Hill and his reference in Galatians to the Law as a schoolmaster. Following this example set by the Lord and by Paul, let us consider the statement of First Corinthians: *"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory"* (15:41).

The sun, beaming in the full glory of its noonday brightness, speaks here to us of God. When we think of the sun we think first of light. John truly says "God is light, and in him is no darkness at all." God is the source of, the embodiment of and, in Christ, the personification of light. The so-called "darkened" parts of the world today are the parts where God is not known and honored. Yet how wonderful is the truth that they too can have light if they will have God. Just as the sun which shines upon America or Japan or Africa is one and the same, so there is one God for all the world.

*"The heathen in his blindness*
*Bows down to wood and stone,"*

but he has no light. He must turn from idols to God if he would come from darkness to light. God's message to the Jews, "Hear, O Israel; The Lord our God is one Lord," is still true today! There is but one God and He is the One who revealed Himself to mankind through Jesus Christ.

You will further see that the sun is the source of life. The great frozen deserts that crown the polar regions of this earth bear testimony to the awful death that accompanies darkness. In those bleak climes where for months on end the sun does not even rise, the precarious thread of life is stretched to its breaking point. Human life is greatly restricted in these areas, and vegetable or animal life is virtually nonexistent apart from the penguins and seals. How clear an illustration that without the warming, enlightening rays of the sun there is no life. And how true an analogy that without God there is no spiritual life! Only bleak, barren, frozen wastes mark the soul of the man apart from God. Cold, fruitless and out of proper balance would be the condition of such a man.

Just as the sun is the hub around which the planets and stars of this solar system revolve, so God is central in the life that is properly lived. If the sun were suddenly to be taken from its place our universe

would very soon be in chaos. Crashes of stars and planets would make a shambles of what had once been the apex of precision and coördination. Even so the life that leaves God out is doomed to conflicts, disorder and ruin. No wonder Isaac Watts sang:

*"Now rest, my long-divided heart;*
*Fixed on this blissful center, rest;*
*Nor ever from thy Lord depart,*
*With Him of every good possessed."*

The life that has God for its center will function as properly and continually as this majestic solar system.

The moon, set by God to be the ruler of the night and reflecting the rays of the sun, illustrates well the position of the church. The glory of the church is not her own. She is not the source of light but rather the reflector. She must, herself, dwell in the heavenlies in order to receive the light from God that she is to pass on to the sin-darkened world. While this might be construed by some to be a weakness of the moon, it is in reality her greatest strength. So long as yon majestic sun blazes forth in his glory, the moon will continue to shine. Even so, "the gates of hell shall not prevail against" the church. So long as God rules in His heaven the church will go forth "conquering, and to conquer."

Who has not stood on a moonlit night and reflected that the very moon that shines in the absence of the sun is positive proof that the sun is still shining and that it will return, beginning a new day. Likewise the faithful testimony of the church is that Christ still lives and will return in the morning. He has set His moon, the church, to reflect His glory to a darkened world until He, the Sun of Righteousness, shall arise and usher in the dawn of a new day. Does the church fulfill her place as dutifully in the absence of Christ as the moon does in the absence of the sun?

We would do well to pause here to consider a sober thought. Marvelous as is the position of the moon, remember that it goes into eclipse when the world comes between it and the sun. Just so, the church dare not let the world come between it and God. In a day when more and more churches are adopting the ways and standards of the world this sort of teaching may sound somewhat outdated, but that does not detract from its truth. In many of its local assemblies the church is in eclipse today, and the people to whom it should have a ministry are stumbling about in spiritual darkness. The tragedy is increased when we consider that the moon's eclipse will, in the nature of things, end in a few hours; but only a divine visitation can bring the church out of eclipse and there are relatively few whose hearts cry out for such a visitation.

A further consideration reminds us that the moon can, on occasions, cause an eclipse of the sun by so locating itself as to come between the sun and the world. Here again in our spiritual analogy a truth is seen. It is God, not His church, who can provide the light and life this world so sorely needs. Let those who overemphasize the church take heed lest men not see God because of the improper prominence of the church. We must never forget that the church with all its saving ministries is not itself the Saviour! Men may join the church and strive to live by its teachings, but they will not be saved by this. "Salvation is of the Lord," not the church. Let us beware that in our zeal to promote our church program we do not cause an eclipse of the Sun of Righteousness.

Paul's reference to the glory of the stars points us to the individual Christian. It is a matter of record that the stars shine all the time, though they are most clearly seen at night. In like manner the Christian will let his light shine at all times, knowing that "the darker the night, the brighter the light." His life, though often unnoticed, will be a constant testimony to the saving grace of Jesus Christ.

Some years ago I read of the great coal bag in the skies of the southern hemisphere. When it seems to us that a star has "gone out," it has actually only gone into this vast uncharted region. Though we cannot see it from our earthly vantage point, it still shines on in another sky. In the analogy we are following this underlines the truth that to die is not to come to the end of existence. The life that lately graced this earth and shed its rays so faithfully has not "gone out" but rather it has "gone on." It will shine forever in another world for the glory of God and to the everlasting honor of Jesus Christ.

Paul says further that stars differ in size and function. Not every star can be the North Star; yet each star has its place, and each Christian has his sphere of service. Though some may seem small and unimportant, yet remember that God has a plan for each life, and His requirement is that each one be faithful in his place. Yon mariner on the bosom of the tempestuous sea will crash upon some rocky coast or be stranded on some hidden shoal if the stars fail to shine. It is by the position of the stars that the navigator charts his course that will bring the ship safely to harbor.

What a heart-searching truth this is. Some man who is tossed perilously on the sea of life, whose bark is battered by the waves of destiny and who is trying to plot a course that will eventually lead him to the harbor of heaven, is looking at my life. Oh, God grant that I will not fail him at this crucial moment. May I ever be consistent in my shining through the dark and lonely night, knowing that, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." ◆ ◆ ◆

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# The Missionary's Struggle with Darkness

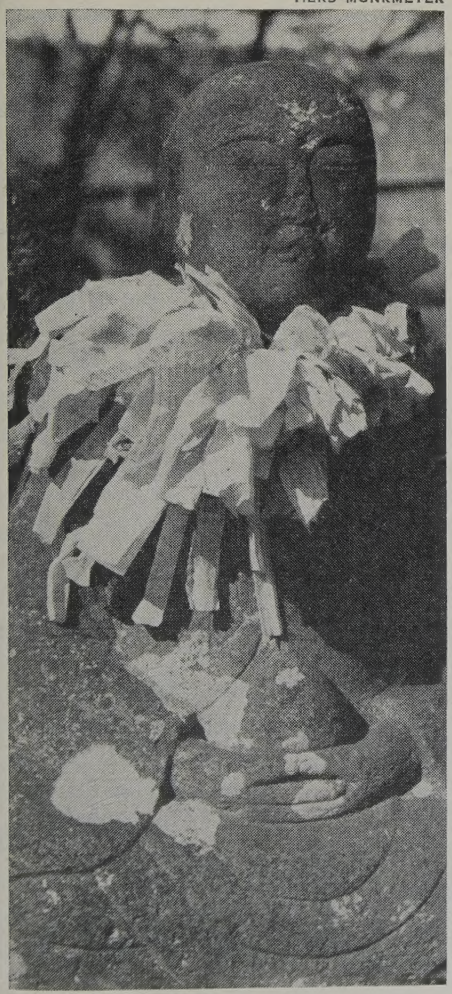
By DALE CROWLEY, JR.

## 3. The Barrier of False Religions

THE two religions in Japan are certainly two of the cleverest devices Satan ever invented in his rebellion against God and his effort to ruin the souls of men. These religions are Buddhism and Shinto.

Buddha is the name of the religious teacher of India who lived and taught about 600 years before Christ. "Buddha" means "The Enlightened One," and Buddha was supposed to have been enlightened in his discovery of the way of escape from all human sufferings and limitations.

TIERS–MONKMEYER



*Japanese Buddhists tie good fortunes to a sacred image at the temple on Lake Chuzenji. A bad fortune is tied to a tree or buried to return to its temple deity.*

Buddha did not recognize the existence of God. He did not attempt to explain creation. He opposed any kind of worship. He also taught a very high moral code and emphasized respect and loyalty to parents. Sometime after Buddha died this teaching of filial respect and loyalty broadened into ancestor worship. And herein lies the power of Buddhism in Japan—in fact, I am quite sure that only in Japan has Buddhism become such a religion of ancestor worship. Nothing, absolutely nothing, must take the place of ancestor worship, think the Japanese.

Buddhism is an enemy to the gospel of Christ in Japan, first, because the average man does not understand it. We found that Buddhist priests were often the easiest to bring to an understanding of the gospel. Probably not one person in a thousand in Japan understands the real Buddhism, but they are blindly loyal to it. In this blind loyalty they have completely overlooked the teachings of Buddha. They are actually neglecting to do the things he taught and doing things which he taught against, such as worshiping idols or a god of any kind.

In every Japanese home there is a Buddhist altar where the ancestors are supposed to be enshrined and where there are various images before which the people worship. One of our most powerful arguments in bringing conviction was that they were not only breaking the laws of the Bible by bowing before images but also disregarding the very teachings of Buddha by doing so.

Buddha taught strictly against drinking and drunkenness; but sake (sah-ke) is the national beverage of Japan and everyone drinks it, including the Buddhist priests. Buddha taught against adultery, but infidelity is the rule in Japan, not the exception. Buddha taught against lying, but the Japanese have a proverb which reveals their attitude: "Even a lie is a convenience." And so the Lord led us to use the ignorance and almost complete disregard for the moral teachings of Buddha as an instrument to bring light. We also reminded the Japanese that Buddha did not teach ancestor worship as they practice it. We should respect the sacrifices and memory of our ancestors, but to bow before the altar in which they are purportedly enshrined is against the teachings of Buddha himself, as well as sin against a holy God.

Our greatest argument against Buddhism to the Japanese, who are really just nominal Buddhists, is that there is no forgiveness of sin in Buddhism, no way of salvation, no promise of eternal life, no Saviour, no personal salvation and no loving, living God. Consequently, as they all admit, there is no peace, no joy, no hope in their hearts. And as the Holy Spirit has brought conviction and faith to followers of Buddhism we have seen them discard their ancestor altars, quit their ancestor worship and come out into the light and hope of eternal salvation.

I recall a woman who lost her husband about five years ago. For two years she bowed before his altar and thus daily thought on his death and her plight, and learned to fear death herself. But over three years ago she found Christ and this year she related to us, weeping for joy, how she has been saved and delivered

by the power of Christ from that terrible power of Buddhist superstition. It is a wonderful experience to see and hear the Japanese Christians witnessing to their own people, fearlessly pointing to the error in their established religion and then pointing to Christ. So, using the Word of God which is sharper than any two-edged sword, with the love of the Spirit, pointing out the mistakes and lies of Buddhism, and with much prayer, we have had the joy of seeing some come out of the bondage of that system of Satan into the glorious liberty of the sons of God.

Next I want to discuss Shinto. While the Japanese brand of Buddhism might be said to be superstitious ancestor worship, the power of Shinto can be said to be patriotism. "Shinto" means the "way of the gods," and it teaches that there are eight million of them—eight million gods! You will see here one of the amazing things about Japan and the Japanese—naïve inconsistency. Buddha taught that there was no God. Shinto teaches that there are eight million gods. Two mutually exclusive religions are followed in Japan, and in every home, usually in one corner of the largest room, there are the Buddhist altar and the Shinto god shelf. Shinto is a conglomeration of deities, and that's all. There are no moral or ethical teachings in the Shinto writings.

Of course the word "God" in Japanese means anything, animate or inanimate, which is in some way considered to be superior to man. Thus impressive Mount Fuji is a god, the sun is a god, the terrible fox is a god, a famous man of history is a god and the emperor is a god. The patriotic element comes out if we express it this way: anything in the land of Japan which is formidable, in some way pointing to the greatness of the land of Japan and its people, is a god. For instance, the soldiers who died in World War II were enshrined as guardian gods of Japan.

The God of the Bible says, "Thou shalt have no other gods before me." But for a Japanese to discard all the gods of Shinto and accept Christ is considered to be an unpatriotic act. Such a person is considered to have lost his national pride and to have insulted the heritage and glories of the nation of Japan. You can see how this is one of the greatest problems which Christian missions face in Japan. Suppose you, as an American, followed a religion, the observance of which reflected your patriotism, and you are faced with the probability of being considered unpatriotic or even a traitor to your country if you forsake it. That is exactly what the hearers of the gospel face in Japan.

Now I want to make it clear that all of this is not now dictated from the level of the civil magistrate as it was during and preceding the war. Nevertheless these feelings are very real and certainly are dictated from the heart of every good Japanese citizen.

*(This series of articles will be concluded next week.)* ◆ ◆ ◆

## Praise Him!

*All nature's works His praise declare,*
*To whom they all belong;*
*There is a voice in every star,*
*In every breeze a song.*
*Sweet music fills the world abroad*
*With strains of love and power;*
*The stormy sea sings praise to God,*
*The thunder and the shower.*

—Henry Ware.

## Prayer Changes Things

In a little Bible class in India there were five native girls who were giving their teacher so much trouble that she was almost tempted to disband them. They were thoroughly bad.

She wrote a letter to a friend in America, a man of prayer, and asked him to remember these children. As soon as he received her letter he retired on Saturday evening and spread it before the Lord in his closet, praying with his whole heart until he became sure that God had given the answer. He then wrote her his confidence in the coming blessing.

That Saturday night in Ohio was Sunday morning in India. That morning the class met as usual and the teacher came prepared for the usual scene of disturbance, distraction and sinful folly. But how surprised she was as one after another of these wayward girls turned to her, asked her forgiveness and told her that they had made up their minds to seek to serve the Lord. From that day they were sweet Christian girls. The writer met one of them afterwards in India, a beautiful Hindu woman, modest, noble and consecrated.—A. B. Simpson.


## 1957 Summer Conferences, Conventions and Camps

| | |
|---|---|
| Arlington, Tex. | June 21-30 |
| Suncrest, Pa. | June 21-30 |
| Delta Lake, Rome, N. Y. | June 27–July 7 |
| Lo-Ma-Co, Hendersonville, N. C. | June 28–July 5 |
| Camp Hebron, Attleboro, Mass. | June 29–July 7 |
| Mill City, Pa. | July 5-14 |
| Alliance Redwoods, Camp Meeker, Calif. | July 3-12 |
| Ashland, Nebr. | July 7-12 |
| Medicine Lake, Minneapolis, Minn. | July 8-14 |
| Toccoa Falls, Ga. | July 8-14 |
| Canby, Ore. | July 11-21 |
| Glen Rocks, Rosseau, Ont., Canada | July 13–August 23 |
| Mahaffey, Pa. | July 19-28 |
| Beulah Beach, Ohio | July 20–August 4 |
| Whitewood Beach Camp, Langford Park, Alta., Canada | July 22-28 |
| Pinecrest Camp, Ozone, Ark. | July 26–August 4 |
| Old Orchard, Me. | July 29–August 4 |
| Edinboro, Pa. | August 2-11 |
| Summit Grove, New Freedom, Pa. | August 2-11 |
| Arnolds Park, Ia. | August 2-11 |
| Des Plaines, Ill. | August 11-18 |
| Springtown, Pa. | August 23–September 2 |

*For further information write*

**THE CHRISTIAN AND MISSIONARY ALLIANCE**

**260 West 44th Street** **New York 36, New York**

DAVID R. ENLOW, Editor

## AT HOME

**United Presbyteries voting in favor of merger:** Thirty-two of the forty-four presbyteries of the United Presbyterian Church of North America that have thus far voted on a plan of union with the Presbyterian Church in the U. S. A. have approved it. There are 65 presbyteries in the church. The total vote in the 44 presbyteries was 800 to 522, or a little more than 60 per cent in favor of merger. Approval by the United presbyteries must be by a majority of all those voting, provided two-thirds of the presbyteries act.

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**Three Lutheran bodies to merge in May, 1960:** A new Lutheran body of more than 2,000,000 members will be constituted at a convention in May, 1960, representatives of three merging denominations decided at Minneapolis, Minn. The new body, to be known as The American Lutheran Church, will unite the present American, Evangelical and United Evangelical Lutheran churches, and possibly one or two more.

●

**Clergymen may go to Russia as missionaries:** Two clergymen of the Churches of Christ have announced their intention to go to Russia as missionaries. They said they have applied to the Soviet Embassy in Washington for visas and the Soviet ambassador, Georgi Zaroubin, told them he knew no reason why they should not receive a favorable reply. Rev. R. J. Smith, Jr., and Rev. Gus Farmer, both of Dallas, Tex., said the Soviet Ambassador listened very sympathetically as they told of their plans to conduct religious meetings in Moscow and other Russian cities. He said he would endorse their papers and forward them to Moscow for approval.

●

**Hospital names full-time chaplain:** Robeson County Memorial Hospital in Lumberton, N. C., is the first non-church-related hospital in the state to employ a chaplain on a full-time basis. Rev. Samuel Bagby, a former pastor, will take office at the hospital in June after completing a year's training in hospital chaplaincy at the Baptist Hospital in Winston-Salem.

## ABROAD

**Church groups in Cameroun become independent:** Ceremonies were held at Douala, Cameroun, to mark the independence of the Evangelical and Baptist Churches in the Cameroun from the authority of the Evangelical Missionary Society of Paris. Among those present were Rev. Charles Westphal, vice-president of the French Protestant Missionary Society and of the French Protestant Federation; Paul Concord, general secretary of the Reformed Church of France, and Etienne Jung, president of the Directory of the Church of the Augsburgian Confession.

●

**Reports many sects in Germany:** Sectarianism is more widespread in Germany today than at any other time since the Reformation, according to Dr. Kurt Hutten, a senior official of the Evangelical Church in Wuerttemberg. Writing in *Evangelische Welt*, official publication of the Evangelical Church in Germany, he said there are now about sixty-five different sects in the country. In addition, he said, many small groups have formed around individual preachers.

●

**German Communists confiscate church paper:** Soviet Zone authorities confiscated copies of *Die Kirche*, official weekly of the Berlin-Brandenburg diocese of the Evangelical Church in Germany (EKID), which contained a report of the recent EKID Synod meeting in West Berlin. The synod voted in favor of an agreement signed by representatives of the government and church leaders for an EKID chaplaincy in the West German Army, despite charges by East German Communist officials that the treaty meant support of NATO and militarism.

## MISSIONS

**Two Mennonite missionaries killed in plane crash:** Two Mennonite Brethren Church missionaries serving in Colombia were killed in a plane crash near Cali on March 9, it was announced at the denomination's headquarters in Hillsboro, Kansas. They were Rev. and Mrs. John A. Dyck, Canadians of Aberdeen, Sask. Their death was confirmed on March 22 when a party was finally able to reach the wreckage. The plane crashed on a rough mountainside in deep jungle territory.

## PEOPLE

**Stony Brook honors Wheaton College professor:** Joseph P. Free, head of the Wheaton College archaeology department, was honored early in March by The Stony Brook School as "Alumnus of the Year." Dr. Free was a member of the Class of '28. Headmaster Frank E. Gaebelein presented the citation to Dr. Free at a special Cum Laude Society initiation service in the campus chapel, during which three students were elected to the Society and eight others received certificates of merit.

●

**Mission honors Colombia pioneer:** Kathryn Jephson, a graduate of Moody Bible Institute in 1929, is being honored by the Latin America Mission on the occasion of her twenty-fifth anniversary as a missionary. She was the first LAM missionary to begin work in Colombia, just twenty years ago, having worked five years in Costa Rica before going to Colombia.

WELDON B. BLACKFORD, Editor

# Aim High

By REV. O. LUDWIG OLSON
*Minneapolis, Minn.*

God has a plan for your life that can only be realized in Christ Jesus. Paul spoke of it when he wrote, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). This plan includes your whole personality: your intellect, your emotions and your will.

Your body gives you physical consciousness in a material world. The body is the seat of your five senses: sight, hearing, smell, taste and touch. These and all we are must be under the direction and control of the Holy Spirit.

Young people, with their fuller measure of vim and life, especially need to be alert to the truth which Paul emphasized: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

The Lord also commands through Paul, "Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1). Surrender is but a negative phase of consecration. Paul is writing here of a positive dedication to God for active holiness and service of all the members of your body, all its senses, all you are, to be inhabited and led by the Holy Spirit.

While your body makes you world conscious, your mind makes you self-conscious. We are called to aim high, to press toward the mark of God in our thought life. Paul said, "We have the mind of Christ," which is of course the Holy Spirit effecting what is commanded in Romans 12:2—"Be ye transformed by the renewing of your mind."

Just as this work of grace can only be realized under the control of the Holy Spirit by a decisive step of faith on our part, so growth in grace and development of Christian character will be ours only by the process of a disciplined mind. As theologians, John Wesley, John Knox and A. B. Simpson did not just happen. Nor did missionary giants such as William Carey, Hudson Taylor or William Christie just evolve. Theirs were dedicated and disciplined minds.

Your dedicated life and disciplined mind can, by God's grace, make you what God wants you to be in the vocation into which He leads you, whether that be agriculture or commerce, housewife or secretary, pastor or missionary.

Your spirit makes you God conscious. This sets you infinitely above the highest animal. Your spirit is the funnel through which God can, by consent of your will, pour Himself into your whole life and personality. You thus press toward the mark in your spirit as you let God through Christ and by His Holy Spirit become your own heart satisfaction, the answer to your universe, life and destiny.

To know Him is to love Him. We have His promise, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

Young people can know Him in this sweet personal way. This will make you happy, as well as the joy of your God, your Christian parents and your pastor. Men and women will rise up and call you blessed in time and in eternity, for others are sure to get to know Him too as they see you aim faithfully and joyfully at "the high calling of God in Christ Jesus."

## The Bulletin Board

YOUTH RALLIES

*San Jose, Calif.* May 30, 10:30 A. M., 1:30 and 6:30 P. M. Speakers: Rev. Clarence Sands, San Jose Youth for Christ Chorus; Wendell St. Clair.

*North Troy, N. Y.* May 30, 2:00 and 6:30 P. M. Speakers: Rev. Gordon Cathey, White Plains, N. Y.

*Middle River, Md.* May 30, 2:00 and 6:00 P. M. Speaker: Rev. H. P. Rankin, evangelist.

*Dallas, Tex.* April 27, 10:30 A.M.; 2:30 P. M. Speakers: Mr. and Mrs. W. L. Stieglitz, under appointment to New Guinea.

## AYF Progam Contest

The United Missionary Society recently expressed concern because only two young people appeared before the board as missionary candidates. There are seven conferences in their denomination and three schools where young people may prepare for foreign service.

The board concluded, after prayer and discussion, that perhaps their young people had not been kept "missions conscious." It was decided to ask their youth leaders to set aside one Sunday each month for "missionary night" in their societies.

Our Alliance leaders report the same shortage of man power in our missionary program. Let's keep our AYFs "missions conscious."

Send your missionary programs to the '57 AYF Program Contest.

## AYF Guide

*Bible Reading Plan for School Days*

April 29–May 3

*Monday* .....Genesis 32
*Tuesday* .....Psalm 37:1-20
*Wednesday* ....Matthew 7:1-20
*Thursday* .....Psalm 84
*Friday* .....Acts 19:21-41

## The Rest of the Story

By REV. C. E. THOMPSON, *Cambodia*

I am determined to reach as many Mnong tribes villages in Kratie Province as possible. On my way to visit the village of Krong Teh ("Big Woods") I traveled by truck, on foot and on an elephant. The fourth day of this trip, when we were nearing the village, I saw a leopard leap across the path. Quickly I reached for my gun and shot it through the head. It was a beautiful beast, weighing about two hundred pounds and measuring six feet from his nose to the tip of his tail.

We pulled the leopard onto the elephant and proceeded on our journey. When the villagers saw the dead beast they shouted in excitement and relief. It had been terrorizing their village for days and had become so bold as to enter a house in search of prey.

That evening nearly the entire village population, dogs and all, crowded into the chief's longhouse. They presented me with gifts of eggs, rice and a chicken. Then they had singers, or storytellers, chant to entertain me. Usually their recitations are about tribal wars or something of that sort, but not this time. I sat fascinated as they chanted their ancient tribal lore—of the creation of the world and the fall of man, of the flood! It was surprisingly close to the Genesis account. Suddenly the story broke off, and although I urged them to continue they could not. They explained, "Through the years much of this story has been lost or forgotten and we do not know the rest."

What an opportunity! My hands were trembling as I opened the Bible to the Book of Genesis and began to unfold the old, old story of creation, of the fall of man and of salvation through the blood of Jesus Christ, not the blood of water buffaloes.

When I had finished, nearly a hundred Mnong tribesmen sat silent, staring at me in the flickering light of the pitch torch. Then the chief spoke, "Oh, we have wondered ever so long what the rest of that story was. It was such a good story. Please say it once more." So I "said" it again, line by line. First I spoke in the Cambodian language, then a Cambodian Christian who was with me interpreted what I had said into the Mnong language.

When we had finished the second time the chief spoke again and said, "This sounds in our hearts like the very truth!" Then he said, "If you will come among us and teach us, we will believe. But if you cannot come among us to teach us, then I must be honest with you. My people know only about evil and about devils. If we believe now and you go away, then I will not know how to teach my people and they will go back to their evil ways and this will be worse than before."

With a heavy heart I had to answer this man, "Yes, you are right." But, oh, that the Lord of the harvest will thrust workers among these people! There are at least 18,000 of them and not a single witness to the saving Christ among them. Pray that God will send in the funds to open up this area. Pray for the Mnong people who know part of the story, that God will enable every one of them to hear the rest.

## Ordination of Chinese Workers

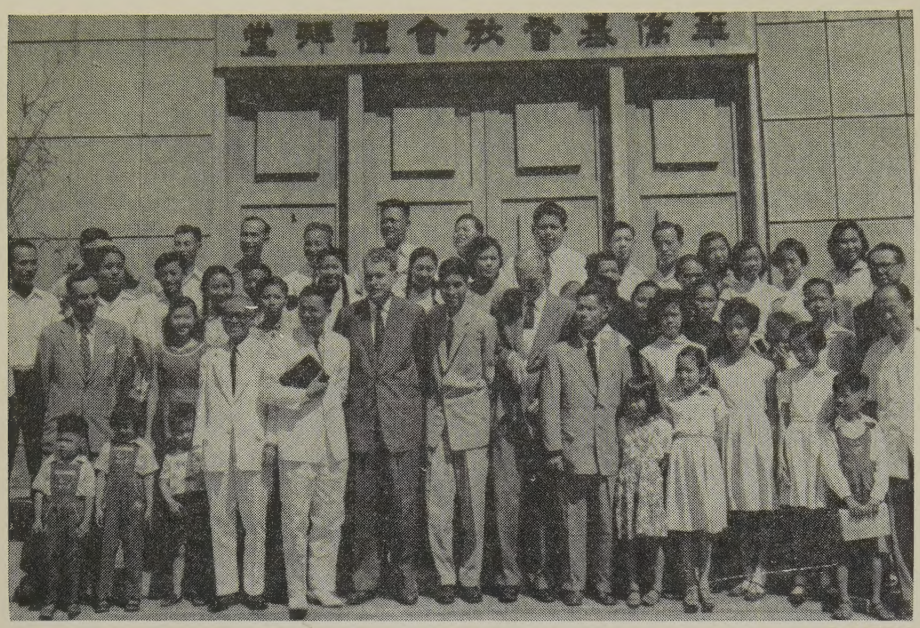
By BETTY ARNOLD, *Viet Nam*

Preparations for the Chinese New Year in Viet Nam kept the people busy in the usual manner this year. They were preparing delicacies, giving and receiving gifts, and working long hours to earn sufficient money to pay off their debts before the end of the year. But with the beginning of the holiday they were at leisure to enjoy the festivities. The Chinese Christians in Saigon planned special meetings for this occasion and invited Dr. and Mrs. W. C. Newbern from The Alliance Bible School in Hong Kong to lead them.

Despite the many diversions connected with the New Year's celebrations, attendance at the services was

*Mnong tribesmen, Cambodia, who heard "the rest of the story"*

C. E. THOMPSON



B. ARNOLD

*At the ordination of Chinese workers in Saigon, Viet Nam: (l. to r.) Rev. W. H. Holton, Pastor Quoc, Rev. P. Loh, Dr. W. C. Newbern, Rev. J. Kaan, Rev. D. I. Jeffrey, Pastor Wai*

good. Many who heard the gospel for the first time responded to the truth and repented of their sins. Not a few of the professing Christians, recognizing a lack in their lives, opened their hearts to the Spirit's infilling.

One of the high lights of this series of meetings was the ordination of two young men who have proved themselves to be worthy workmen in the service of the Lord. On this historic occasion in the development of a Chinese church in Viet Nam, Philip Loh and Jonathan Kaan were set apart for the ministry of the gospel.

Dr. Newbern gave the charge to the young men. Everyone present was impressed with the solemnity of the church conferring and of their accepting responsibility as leaders consecrated to labor in an officially recognized status.

Two local Chinese pastors participated in the ceremony, joining with the missionaries in the "laying on of hands." Pastor Wai, a graduate of the former Wuchow Bible Institute in South China, has spent over thirty years in Viet Nam. Pastor Quoc is a graduate of the Vietnamese Bible School in Tourane and was one of the first group of pastors to be ordained in this land. Both of these men speak the local language very well and have a ministry among the Vietnamese people as well as among the Chinese.

Christian work has advanced among the Chinese at such a rate that in less than four years' time the Chinese Alliance church in Viet Nam is not only self-supporting but is also self-governing. The place in which the Saigon church holds meetings is no longer adequate, and the church committee is searching for a suitable location upon which to erect a church. They solicit the prayer of Christians everywhere that they shall have guidance from the Lord in selecting property, and that the grace of giving shall so abound among them that all necessary funds will be supplied to meet the cost of its purchase and the erection of a commodious building.

## A Modern Macedonian Call

By MRS. W. W. KERR, *Thailand*

Sunday, January 13, was a very important day in the little church at Ban Noi. That day the pastor, Mr. Sum Ang, dedicated his life to God for missionary service. He read to the congregation the story of the Macedonian call and told them about a group of leprous people in Ban Nam Loum, Laos, who had recently believed and needed teaching. Mr. Sum Ang asked if anyone would answer this call and go to Laos as a missionary. No one responded. Weeping, Sum Ang said he himself would go.

Several days later, Mr. Sang, a highly respected elder in the church, also offered to go. These two men have been under treatment for leprosy for several years, and the disease has been arrested. Neither of them shows signs of the disease on his face, but one has lost almost all his fingers. Both of them understood from the beginning that they themselves must finance the trip, with the help perhaps of their local church.

Since Laos borders Thailand on the north and east, the country people of Northeast Thailand, where we work, speak Lao. Mr. Sum Ang and Mr. Sang will find there is no language barrier.

When Dr. R. R. Brown was in Thailand as our conference speaker he preached at the Ban Noi church. At the conclusion of a stirring message he expressed his joy over their sending two missionaries of their own to another land. In response to his inquiry they said that they had collected only sixty-eight baht (about $3.40 U. S.) so far. The members are all poor, but how they responded when Dr. Brown proceeded to take the first missionary offering in that church! The treasurer of the national church committee, Pastor Sumrit, who was interpreting for Dr. Brown, said that he had never seen anything like this in Thailand. Dr. Brown and the missionaries at the service added their gifts.

When the special offering was counted, it was over four hundred baht; however at least one thousand baht were needed. The two new missionaries and the church were confident that their need would be met. Mr. Sum Ang was not present. However, Dr. Brown, Pastor Chom (president of the Thai church) and Pastor Sumrit laid their hands on Mr. Sang and set him and Mr. Sum Ang apart to God as missionaries to Laos.

Both of these men held high positions in the Buddhist priesthood before their conversion. They have the zeal of real pioneer missionaries and already there are good reports of their ministry. Forty-two are ready for baptism and the Christians have built a chapel. Their ungodly neighbors speak of the difference in their lives, the loss of despondency, the deliverance from fleshly sins.

## ndia

pecial prayer would be appreciated or the adult literacy classes and the hort term Bible schools which are eing conducted throughout April, May nd June. . . . Praise God for the way Ie blessed in the Gujarati church's an- ual synod meetings in February. Pray ow for the synod executive committee. his year five of its seven members re new. This committee actually ex- rcises more control and influence than oes the annual meeting. May these nen know and follow the mind of Christ.

Urgent prayer is requested that the ord will prepare the hearts and lives f young people to enroll for study in he Bible school at Mehmedabad in uly. There is an acute shortage of rained preachers to replace retiring astors. Pray that the church, realizing he great need that exists, will en- ourage its young people to prepare or Christian service.

## Congo

Pray that many of the young men now graduating from the Mission's primary chools will be called to active Christian ervice . . . Pray, too, for the men in he Bible Institute and the Normal School who will graduate in July, that hey will be real students of the Word, villing to serve wherever God in- licates, regardless of the salary.

## Viet Nam

Douglas, three-year-old son of Mr. and Mrs. H. M. Collins, newly arrived mis- ionaries, is suffering from a bone ail- nent in both knees. One leg is to be ut in a cast so that the knee may be traightened. This also will hinder the hild from walking. Prayer is requested or healing. . . . The Viet Nam field ppreciates your interest and your rayers. There are more than eleven illion people in South and Central Viet Nam for whom our Society is esponsible. There are 59 missionaries, 1 mission stations, 110 church centers, 5,000 church members, 132 pastors nd workers, 33 outstations, 91 Sun- lay schools and 7,063 scholars. Dur- ng 1956 there were 1,053 baptisms nd 5,500 inquirers. These are only igures, but they present a challenge o all who carry a burden for the souls f the lost in this land.

## Cambodia

Pray that God will help the Christian oung people studying in the govern- nent schools to stand true to Christ n spite of opposition by Communist-led roups. Many of them must live in he schools, but plans are under way to stablish a youth center with boarding rivileges. There are many problems onnected with this. Pray that God's vill may be done. Pastor Neak Hom, f the Kampot Church, is not receiving ufficient salary from the group there o support his large family. Property n which a pastor's home and a chapel

could be built is available for a reason- able price; if the church would raise half of this money, the Mission could help in this project. Pray for God's guidance and enabling.

## Laos

Two students from the Maranatha Bible School at Khon Kaen, Thailand, re- ceived a burden for the leprous villages in the Luang Prabang Province, Laos, and volunteered to become missionaries to these groups. This is an altogether church-sponsored mission in that their home church at Ban Noi is supplying all their travel expenses, food and other items. Praise God for enabling them to meet all the formalities of entering Laos. Pray that they may minister in the fullness of Christ (see page 10).

## Thailand

Praise God that housing has been found in Ban Phai, a new station where mis- sionaries have never lived before now. Pray for Rev. and Mrs. R. W. Tompkins as they are now making initial contacts in this new district. Pray that God will give them love, wisdom and tact, and an abundant entrance into the hearts of the people so that very soon there shall be men and women and children saved and sanctified to the praise of the glory of His grace.

## Peru

Bible conventions will be held in the most distant regions, Tayabamba and Huacrachuco, during the days of May 23 to June 2. Because of the great distance to these areas and the lack of personnel on the field, the mission- aries and Christian workers have not been able to care properly for the work in these regions. They long that these two gatherings will be times of real blessing. The Lord willing, the Bible school will open in Huanuco early in May. The staff is praying that right from the beginning the presence of God will be felt. Prayer is requested for all the students, but especially for the following men who have been serv- ing as preachers: Domingo Lujan, Guillermo Rosales and Victoriano Mal- partido.

## Chile

The new term of the Bible institute began in April. Remember those who will be teaching and working daily with the students. Pray the Lord of the harvest to send forth His laborers.

## China–Hong Kong

Pray for the development program of the Alliance Bible Seminary at Cheung Chau, Hong Kong. The Chinese have contributed over $12,000 (U. S.) to- ward this. Not only new buildings are needed, however, but God-called stu- dents must come. Pray for the four deacons and deaconesses chosen by the North Point Church which became self-supporting in March. Pray, too, for the Tsuan Wan Church which was organized the latter part of March. May God prove Himself mighty in the midst of these groups.

## Israel

Pray for the security of Israel as a state in the midst of enemy nations and that God may soon visit the land with mighty revival blessings, bringing upon its peo- ple a personal consciousness of sin and a genuine repentance before God. Pray for the prosperity of Israel in inter- national relations as well as in in- dustrial projects within the country. Also pray that the Jewish people from nearly 100 different countries that are gathered together there may be able to live together in harmony.

## Gabon

Pastor Mark Divingou, president of the national church, has heart trouble. Pray that strength may be given him for his heavy duties. Two new territories are challenging by their open doors. Pray that sufficient new recruits may be sent to fill these important posts.

It is very important that the Bible school students who finish school for this year know the presence of the Holy Spirit in their lives in order that they may be effective witnesses in their teaching centers.

## New Guinea

Pray for Mrs. Tetelepta, the wife of the Indonesian worker at Okeitadi, who is suffering from an ailment in her back and also from severe shock as a result of the uprising last November. Okeitadi is very close to Obano and the Teteleptas were severely tried and threatened at the time of the uprising. . . . We praise God that the Gibbons and Larson families are now in the Ilaga Valley. It will be necessary to close the airstrip for repairs for a month or six weeks. Pray that God will keep them in health and provide every need during this time of isolation. . . . With the loss of Indonesian workers in the uprising last fall we face a critical short- age of teachers. Pray that God will undertake. . . . A Dutch school teacher is needed to replace Miss Elze Stringer, whose furlough is due soon. Pray for this need.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Miss Prudence Gerber, R.N.,* sailed from New York April 5, returning to French West Africa for her fourth term of service. She is a member of the First Missionary Church, Fort Wayne, Ind. She will be stationed at Baro, in the Girls' Bible School. She will also serve as the district nurse and the field dentist.

*Prudence Gerber*
*French West Africa*

### On Furlough

*Rev. and Mrs. C. R. Dreger* and children, Darlene and Daryl, arrived in Seattle April 9 on their first furlough from Thailand. They have been stationed at Mahasarakam. They will make their home during furlough in Canada in the Edmonton, Alta., area.

### The New Generation

To *Rev. and Mrs. J. L. Emary,* French West Africa, a son, John William, on March 18.

To *Rev. and Mrs. H. M. Beardslee,* French West Africa, a daughter, Beth Anne, on April 3.

To *Rev. and Mrs. D. R. Smith,* French West Africa, a daughter, Linda Jane, on March 8.

To *Mr. and Mrs. M. H. Cashatt,* Salisbury, N. C., a son, Marvin Harold, on April 3.

### With the Lord

On March 13 *Mrs. Corda Dove Morrell,* charter member of the Third Avenue Alliance Church, Columbus, Ohio, entered into the presence of the Lord. She was eighty years of age. Rev. Stewart Walker officiated at the funeral service held on March 16.

Mrs. Morrell, known affectionately to a host of her friends as "Mother" Morrell, was, with her husband, the late Charles E. Morrell, a tower of strength and support to the church. For many years she was the teacher of a girls' Sunday school class and for more than twenty-five years she was superintendent of the Home Department of the Sunday school, faithfully visiting those confined to their homes. She was among those described in the Word as being "given to hospitality." Her home was ever open to ministers and missionaries. All who knew her were made aware of her devotion and loyalty to Christ, His Church and the full gospel message which she loved so well.

Surviving her are two daughters, Mrs. Harry O. Watkins, missionary to French West Africa, and Mrs. J. W. Beany, of Columbus, former missionary to Ecuador, and one son, John E. Morrell, of Cleveland, Ohio.

### Oakland Pledges $64,000 for Missions

The Neighborhood Church, Oakland, Calif., recently closed a week of world missions with a pledge of nearly $64,000. Last year this growing church gave $50,000 for the support of nine missionary families in various fields.

The main speakers for the week of missionary emphasis were Mrs. G. W. Rose and Mrs. Lloyd Van Stone, from the Baliem Valley, New Guinea. At the closing service the platform was filled with young people dedicating and rededicating their lives to the cause of foreign missions around the world. Rev. Jacob M. Bellig is pastor of this congregation, which in the last three years has doubled its missionary pledge.

### Independent Church Becomes Alliance

A former independent church in Asheboro, N. C., became officially affiliated with The Christian and Missionary Alliance in a special service held on Sunday afternoon, March 10. Friends from Alliance churches in Burlington, Greensboro, High Point, Lexington, Reidsville, Salisbury and Winston-Salem attended. All the pastors participated with the

*(Continued on page 15)*

## Letters

### The "Fourth R" Needed

This article (Editorial, March 27) represents one of the best analyses of the current educational and moral situation that we have seen recently. In our estimation the article justifies the existence of Christian education on the elementary and secondary level.—Walter O. Edige *Central Christian High School, Hutchinson, Kans.*

### Spiritual Gifts Needed Today

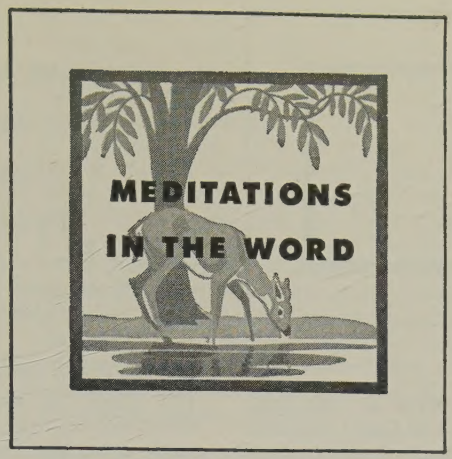
I have read and agreed with your two articles, "The Gift of Prophetic Insight Imperative Today" (September 12, 1956). I have also read "Three Evidences of the Baptism of the Spirit" (March 27), by Rev. R. M. Kincheloe.

Your suggestion that the gifts of the Spirit need to be restored to the church will be appreciated by those who have not allowed themselves to be led into a fear or distaste for obviously supernatural events. It seems that many people are in favor of supernatural occurrences so long as they do not produce any unsuitable physical manifestations. We like all of God's dealings to be silent and invisible. Unfortunately for that view, the Scriptures abound in events that turned the world upside down because people could see that something was going on.

One might be tempted to inquire if there is not even now a restoration of these gifts in the groups where their necessity and scriptural authority are realized. These gifts are not portrayed in the Bible as being rewards for being very spiritual, but as "tools" to be used in the fashioning of the church. I have detected a pathetic eagerness on the part of some to impress all who will listen with how much "wildfire" attends the manifestation of the gifts. Perhaps such has been the case in certain instances, although eye-witness accounts of these orgies have so far evaded my search. In any case, abuse

*(Continued on page 15)*

*C. & M. A. Church, Asheboro, N. C.*




Compiled by EDITH M. BEYERLE

### *Sunday*

READING—Malachi 1:2-11.
TEXT—*"I loved Jacob"* (verse 2).

Below and beyond all the defects of Jacob's character, the eye of God saw the preference of his will for spiritual things. And so Jacob represents the first germ of the spiritual nature in any soul, the determination of the will, the direction of the heart, the singleness of the purpose, the value which man may place on eternal things. Here Esau is superficial, transient, sordid, earthly-minded, animal. His highest good is the present gratification; his horizon stretches only to the setting sun. . . . "Behold, I am at the point to die: and what profit shall this birthright do to me?" That was the very time when faith would have looked out on the eternal profit or claimed that . . . he should not die till the birthright covenant was fulfilled. But Jacob saw "the land that is very far off," . . . and grasped with both hands the priceless blessing of which his fond mother had often told him, but whose full significance, so far, he could dimly comprehend. . . . God loved Jacob for his choice.—A. B. SIMPSON.

*Pray for The Island World; Eastern, South Pacific Districts, Mexico.*

### *Monday*

READING—1 Thessalonians 4:1-12.
TEXT—*"This is the will of God, even your sanctification"* (verse 3).

In one sense sanctification is an *act,* a thing done at once, like justification. The moment the blood touches us . . . we are "clean" (John 15:3), "sanctified," set apart for God. . . . As the vessels of the sanctuary were at once separated to God and His service the moment the blood touched them, so are we. This did not imply that these vessels required no daily ablution afterwards; so neither does our consecration intimate that we need no daily sanctifying. The initiatory consecration through the blood is one thing, and the continual sanctifying by the power of the Holy Ghost is another. The former is absolutely indispensable to any progress in the latter; yet it does not supercede it, but makes it rather a greater necessity. To this very end are we consecrated by the blood, that we may be purified inwardly by the Holy Ghost.—HORATIUS BONAR.

*Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.*

### *Tuesday*

READING—Galatians 2:15-21.
TEXT—*"Crucified"* (verse 20).

What is it to be inwardly crucified? It is to have no desire, no purpose, but such as comes by divine inspiration or is attended with the divine approbation. To be inwardly crucified is to cease to love mammon in order that we may love God, to have no eye for the world's possessions, no ear for the world's applause, no tongue for the world's envious conversation . . . To be inwardly crucified is to be, among the things of the world, a "pilgrim and a stranger"; separate from what is evil, sympathizing with what is good but never with idolatrous attachment; seeing God in all things and all things in God. To be inwardly crucified is, in the language of Tauler, "to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge and our affections; that so the soul in regard to any action originating in itself is without life, is without action and without power, and receives its life, its action and its power from God alone."—THOMAS C. UPHAM.

*Pray for Africa; Western, Western Canadian, Southeastern Districts.*

### *Wednesday*

READING—Isaiah 43:1-11.
TEXT—*"I will be with thee"* (verse 2).

*Though the waters of affliction*
*And the waves of trouble roll*
*O'er my life's most precious treasures,*
*They shall not o'erwhelm my soul.*

*Though temptation should assail me,*
*Still my soul is undismayed,*
*Naught in heaven or earth can harm me!*
*Jesus says, "Be not afraid."*
—SELECTED.

*Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.*

### *Thursday*

READING—Matthew 26:36-46.
TEXT—*"Watch and pray, that ye enter not into temptation"* (verse 41).

So long as we live in this world we cannot be without tribulation and temptation. . . . Everyone, therefore, ought to be careful about his temptations and to watch in prayer, lest the devil find an advantage to deceive him, for he never sleepeth, but goeth about seeking whom he may devour. No man is so perfect and holy but he hath sometimes temptations. Nevertheless temptations are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified and instructed. . . . There is no man that is altogether free from temptations whilst he liveth on earth, for the root thereof is in ourselves.—THOMAS À KEMPIS.

*Pray for South America; Southwestern, Pacific Northwest Districts.*

### *Friday*

READING—Hebrews 10:26-34.
TEXT—*"For in a little, a very little now, the Coming One will arrive without delay"* (verse 37, Moffatt).

For centuries the faithful and devout heart has happily and patiently looked for the appearance of Christ, to deliver him from this "present evil world" and set at naught the world itself. And now the time for such deliverance and overthrow seems at the very door. How sweet the words of the text sound in the believer's ear. Sad hearts will be comforted; sighs silenced; loved ones long parted reunited and, best of all, the face of Him "whom having not seen, (we) love" will be revealed in all its matchless beauty and love.

*Lift up your heads, ye pilgrims dear,*
*My coming draweth nigh;*
*Today, perhaps, or e'en tonight,*
*I'll meet thee in the sky.*

*O happy thought; O "blessed hope";*
*What joy thou dost impart;*
*At Home at last in Father's house,*
*Where heart communes with heart.*
—PAMEII.

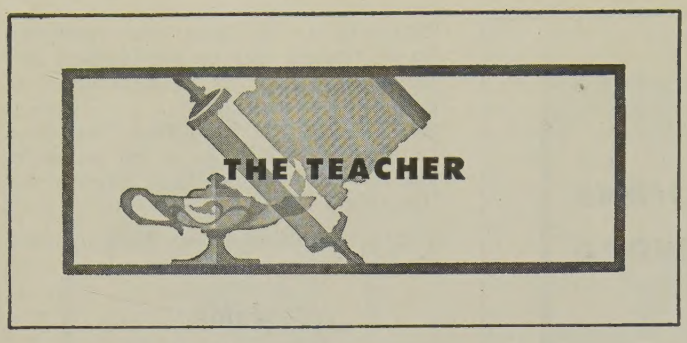
*Pray for China, Hong Kong; Northwestern, New England Districts.*

### *Saturday*

READING—Romans 10:8-21.
TEXT—*"The same Lord over all is rich unto all that call upon him"* (verse 12).

There is no favoritism with God; just as the spring flowers, the sunshine and the pure air are for all, as free to the beggar as to the sovereign, so God's abundant grace is for every man and woman. . . . The same stream is passing your door, though you may not utilize the power to drive your water wheel; the same electricity is in the air, though you have not learned to make it flash your messages or do the work of your home. The same grace that made a Luther, a Knox, a Latimer, a Frances Ridley Havergal or a Spurgeon is for you today, and if you are living a low-down life, beaten and thwarted and dashed down and constantly compelled to admit shortcomings and failure, understand it is not because there is any favoritism on God's part; because all the Holy Ghost's power and everything which is stored in Jesus Christ is waiting to make you a saint.—F. B. MEYER.

*Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.*




By DON J. KENYON

## SUNDAY SCHOOL LESSON—MAY 5, 1957

### God's Judgment and Grace

Genesis 1:27, 28; 6:5-8; 8:20-22

DEVOTIONAL READING—Psalm 90:1-12

GOLDEN TEXT—*"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, . . . for he will abundantly pardon."*—ISAIAH 55:7

BACKGROUND AND LESSON ORIENTATION

The three passages of this week's lesson cover a wide area of man's destiny. Human history is the story of God's purpose in man. From man's point of view the drama of redemption seems to be a tragedy outlined in agony and chaos. From God's point of view it has been called the "Divine Comedy." It ends with a happy-ever-after climax. The curtain of redemption falls upon peace and order; every enemy of God is destroyed. From some vantage points in the drama it may look as though the battle were going hard against Jehovah. Ultimate triumph is a matter of faith in the decrees of God. Prophecy foretells the end. A proper interpretation of history requires perspective. Patience and the optimistic hope of the believer are necessary in awaiting the outcome.

CONTEXTUAL CONSIDERATIONS

(1) After the creation of the world God turned His full attention to man. It was God's will that man should be made after the image and likeness of God, making the basis for communion and fellowship with his Maker. Man was to have dominion over all lesser creation. (2) When God saw His purpose ruined in the antediluvian man it became necessary for Him to act in judgment. There is a point in moral depravity beyond which God cannot go. Patience and grace are one thing; holy moral responsibility is another. Had God seen any unspoiled thing He would not have destroyed it. This is the price of freedom. (3) After the world had been purged of unreasonable and unholy men we see a cleansed earth, a new redemptive chapter.

SIMPLIFIED OUTLINE

1. *God's Purpose for Man*—Genesis 1:27, 28.
2. *God's Purpose Preserved*—Genesis 6:5-8.
3. *God's Purpose Continued*—Genesis 8:20-22.

KEY WORD ANALYSIS

(1) "Repented" (6:6), which does not imply that God changed His mind. God's purpose will be carried out as stated. This is a human expression for the reaction of divine love toward the sin of man represented in a term that man will understand. It indicates that God was deeply grieved at what He saw taking place among His creation.

(2) "Altar" (8:20), the first mentioned in the Bible. Cain and Abel brought offerings but there is no altar indicated. Note well that this is not scene of primeval man groping his way from animism up into a concept of monotheism, but is a clear picture of a man offering a burnt sacrifice as prescribed by his Creator as an act of obedience. To this God responded.

COMMENTARY ON THE PRINTED TEXT

1. *God's Purpose for Man* (Gen. 1:27, 28).

It was the decision of the Godhead to create man after a certain manner. The image of God is the spiritual personality of man. Man is endued with free self-consciousness. He can think and reason. He can choose and refuse. He can respond, enjoy or despise. This awful potential makes him like His Creator. After creating man God blessed him, just how or in what manner is not stated. It is the opinion of the writer that this was a spiritual infusion. If the divine Creator placed His hands upon the heads of His creatures it would have the effect of a primeval, personal Pentecost.

God then commanded His creatures to be fruitful and multiply. He gave them a responsibility with reference to the creation in which He had placed them. Man was committed the authority to rule over all lesser creation.

2. *God's Purpose Preserved* (Gen. 6:5-8).

The genius of evil thrives on false optimism. Man does not learn too much from his own history. He hides in his dark corners and continues to defy the holiness of his Creator. Yet the moral government of the universe is grounded in justice. Thus God-defiance began to fill the earth and wickedness increased out of the bounds of reason. Man's mind was given over to one passion—the invention of ways to gratify further his own lusts. It became chronic.

The grief of God is not exaggerated in the Scriptures. Man had been given the capacity for moral growth or moral ruin. When moral chaos resulted God intervened. One must meditate upon Calvary to understand the grief of God at man's sin. Thus God came to the awesome decision that man must be destroyed. His purpose in man had been totally perverted by man's moral chaos. When God comes to this decision it is just and righteous.

The decision to stop short of utter destruction hung upon the moral response of one man. It was not Noah's personal righteousness that changed God's mind, but rather that God saw something left in Noah which He could yet use for His redemptive purpose. God destroys that which is morally useless; He works with that in which there is yet a moral response.

3. *God's Purpose Continued* (Gen. 8:20-22).

Noah's construction of an altar is redemptively significant. Paul teaches that it was man's unthankfulness and refusal to worship that ruined man further. Thus Noah is pictured as an active monotheist. His worship was intelligent. It followed a prescribed pattern probably given at some time by God.

The offering required both death and fire. The consequences of sin always require drastic action. The sacrifices brought to God a "savor of restfulness." Now peace and worship prevailed where once sin abounded unchecked. God promised that forbearance would be the future spirit of His dealing with man until He can effect a final redemption by His Son. This pledge was given to man so long as the present order shall exist. The history of redemption has verified the promise given by the rainbow.

HELPFUL HINTS FOR LESSON PREPARATION

The scope of this lesson calls for the teacher to give it more than superficial preparation. Much more will have to be mastered than a mere explanation of the lesson text. The full redemptive story through to the flood account should be read. The class will look to the teacher to "fill in the gaps," which should be done quickly and expertly so that ample time will be left for the exposition.

## LETTERS

*(Continued from page 12)*

of anything is possible, and if abuse of the gifts happened in Corinth it can happen here and now.

Perhaps we have advanced beyond the stage of needing these gifts, just as we feel that apostles and prophets are no longer necessary, seeing that "that which is perfect is come." Rather than "having need of nothing" we need everything that God has provided for His church, no more, no less and no other.

A word concerning prophets: Besides preaching they also prophesied. Many think this means preaching. Possibly the reason is that not having heard prophecy they must imagine what it is. Exactly what it is is described in First Corinthians 14:24, 25. Preaching is giving forth a more or less prepared message, and if it is good it is no doubt anointed.

Prophecy is an unrehearsed message given by the Spirit. Many times the prophet has no knowledge of what his message will be, which is just as well because he may be tempted to get in a few words of his own. In First Peter 1:10-12 we see that the prophets spoke the Word the Spirit in them gave, and then sat down to meditate on what it meant. They did not necessarily understand the message they gave. An analogy is "praying in the Spirit," which Paul says he did as well as praying in the normal manner.

The "secrets of the heart" which are "made manifest" by prophecy are not generalities, but apply at the specific time to the specific group or individual concerned. Therefore, the prophet needs insight into what God is doing and what man is doing, so far as his preaching is concerned, and he needs to "stir up the gift which is within him" so far as prophecy is concerned.

Another point that has been wrenched out of all semblance of scriptural meaning is First Corinthians 13. This chapter does not state and does not mean that love and the gifts of the Spirit are in competition, and love has won. The idea that we can get along quite well without the gifts so long as we have love perhaps springs from the fact that whereas we know we don't have the gifts in operation we don't find it hard to persuade ourselves that love is in full operation. But when Paul said, "I show unto you a more excellent way," he wasn't implying a *different* way. If I see someone doing a job incorrectly I may say, "Let me show you a better way of doing that." I then take the same tools he was using, but because I know the desired result and the correct manner of using the tools I get the job done right.

If one might summarize what Paul has to say in this connection it might be, "You Corinthians have received these gifts the same as all the other gifts in the church, but you have mistaken their function. You are not using them in the manner and for the purpose intended. Their use is to build up and edify one another. Some of you think that getting up and speaking in tongues for entertainment or as a novelty is benefiting you. This is not so. You benefit yourself and others only when you allow the Spirit to work through you to help someone else, and you must desire to benefit the other because you love him."

Some may feel that this is overemphasizing the gifts. Perhaps this is what is needed at the moment to rectify the situation. As their importance is seen and they come into operation, then proper teaching will bring them into their proper place.—E. K. T. HAMMOND, *Ottawa, Canada.*

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*(Continued from page 12)*

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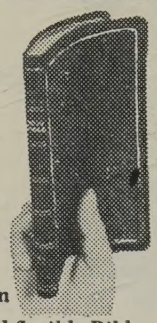

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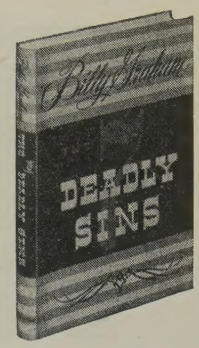


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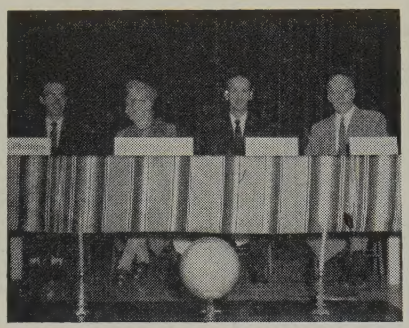

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